

Touchstone

Surrey
Earth
Mysteries



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THE "GREEN MAN" DRAGONS OF WELLS CATHEDRAL PORCH

In the north porch of Wells Cathedral in Somerset there are some very unusual sculptures of dragons at the ends of ledges which run along the eastern and western walls of the porch. Although they all have the bodies of dragons with front claw and wings,

they all have human heads with definite human noses, and all the heads are different. The ledges (which are straight of course) all issue from the creatures' mouths in the style of Green Man fronds, and their bodies merge into curving foliate stems which run the length of the ledges, above them.



Dragon with curly hair

The dragons bear a distinct resemblance to the ones on the front cover of the book *The Spine of Albion*¹, (representing serpentine energy currents).

On the west side, starting from the outside door, there is one with a moustache, curly hair and horns, followed by one with curly hair and sharp teeth, then one like a lion or Chinese dragon but with a human nose, and finally one like a demon with horns, oval deep-set eyes and pronounced brows. On the east side there is one with a pointed cap and sharp teeth, an elf-like one with pointed ears, one which is worn, but with a moustache and possibly a pointed cap, and finally a somewhat reptilian figure but with human nose and horns.



Demon dragon

Various dates from 1174 to 1230 have been assigned to the porch². This is the time of Bishop Jocelin of Wells, a local man born in the city who was also one of the bishops



Elf dragon

may have been responsible for the sculptures in the North Porch³.

"Jocelin, the local boy who had come to the centre of power in his native place and wielded considerable influence far beyond, achieved by the fifteenth century some kind of immortality. According to a note added to a copy of Higden's Polychronicon in reference to Jocelin's exile, the bishop had slain a dragon that lurked in his park near Wells. Four-legged, winged, and with a face like a man's, it was said to have been deadly; but Jocelin, dismissing his followers, attacked it single-handed and cut off its head. The version of the Polychronicon in which this story appeared is now Eton College MS 213 but was formerly among the books that the scholar John Blacman took with him when he entered the Carthusian house at Witham in 1458-59. Whether this note was added by Blacman himself is not known, but he was a Somerset man, probably aware of local traditions. Who knows that the dragon in the park represents a folk memory of some kind of dispute that preceded or accompanied Jocelin's adoption of the land south of Wells minster church for which licence was obtained from the Crown in 1207?"



Sharp teeth

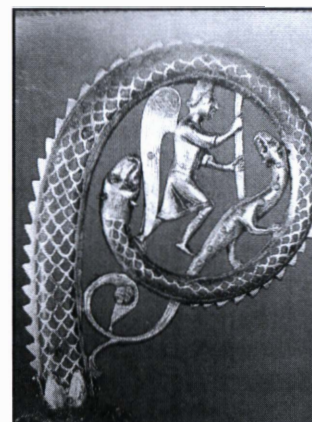
The tradition, associated with the nearby village of Dinder, and the hill Worminster Sleight, is that the story has to be re-enacted every fifty years or the dragon will return⁴.

"Although Dinder is only a very small village it has a very unusual ancient legend about a Dragon associated with it. The story goes that the people of Dinder, Dulcote and North Wootton were plagued by a dragon. It began with eating the children but it was not until it started eating the stock that they got really worried. Bishop Jocelyn of

Wells was called upon to save the villagers and he rode out with his men at arms but in the end he slaughtered the dragon single-handed around the year 1240. Apparently the story is well documented in ancient papers held at Eton College, after being retrieved from Somerset Monasteries. The legend has come down that the event has to be

celebrated every 50 years to prevent the dragon from coming back to life. The last time the reenactment took place was in November 2001. The villagers made a dragon out of withies, bamboo and masking tape and it was paraded through Dinder before being stabbed to death.

"The symbol of the dragon can be seen in various places around the village. In the church of St Michael and all Angels there is a two headed stone dragon above the



Jocelin's crozier

There is also a crozier (the bishop's staff with a crook) thought to have belonged to Jocelin on display in the cathedral library. It was found in a grave by the cathedral and is covered with dragons all over it. The central theme is St. Michael killing the dragon in the centre of the crook, which itself is in the form of a dragon or serpent that seems to be creeping up behind Michael!

There is a ley going through the North Porch which runs west-east along the length of the cathedral nave, to Beacon Hill, Shepton Mallet, an important prehistoric site on the Fosse Way with a circular earthwork, a standing stone and several tumuli. The straight St. Michael Line grazes the edge of this. From the cathedral the ley skirts the southern edge of the circular earthwork, then goes through a ley centre to the east where it meets the St. Michael Line. It continues through a cross-roads in Cranmore Woods, the two

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south chapel window, behind the Rector's stall. This was found in three pieces built into the chan- cel walls when alterations were being made to the church in 1872. It dates back to Norman times and it suggests that the original church of Dinder was built around this time. There are also some dragon heads to be found on the apex of roofs of some of the houses by the leat and in the crest of the Somerville family. This can be seen outside one of the houses. When the last enactment took place in 2001 the children of the schools in and around Wells made a mosaic depicting the story of the dragon. This can be found in the grass alongside the path that goes around the moat outside the Bishop's Palace."



*Capital S from Cathedral
Communar's Accounts
for 1547-48*

churches in Nunney and skirting the castle, and a church at Cold Harbour, Warminster. The ley dowsed at 20 paces wide, at the cathedral and at Beacon Hill.

References

- 1 *The Spine of Albion*, by Gary Biltcliffe and Caroline Hoare
- 2 *Wells Cathedral*, by R. D. Reid
- 3 *Jocelin of Wells: Bishop, Builder, Courtier*, edited by Robert William Dunning
- 4 *Dinder and the Legend of the Dragon*, by Jean Birks (PDF file)

Watkins memorial stone to be dedicated

On June 13th the Society of Ley Hunters will be unveiling the stone they will have erected in memory of Alfred Watkins and his discovery of leys. It will be at the Hum-ber Woodland of Remembrance at Blackwardine in Hereordshire, on the first ley which he found, and which he described thus in his first book, *Early British Trackways*:

"I knew nothing on June 30th last of what I now communicate, and had no theories. A visit to Blackwardine led me to note on the map, a straight line starting from Croft Am-bury, lying on parts of Croft Lane past the Broad, over hill points, through Blackward-ine, over Risbury Camp, and through the high ground at Stretton Grandison, where I surmise a Roman station. I followed up the clue of sighting from hill-top, unhampered by other theories, found it yielding astounding results in all districts, the straight lines to my amazement passing over and over again through the same class of objects, which I soon found to be (or to have been) practical sighting points."

The *Hereford Journal* gave a report of his first lecture to the Woolhope Club in 1921, which he put in his cuttings book and can now be seen in the Michael Behrend Archive, an on-line resource with much Watkins material:

BRITISH TRACKWAYS

Interesting Lecture To The Woolhope Club.

A VISIT TO HOLMER.

There was a large attendance of members of the Woolhope Naturalists Field Club on Thursday afternoon, when Holmer Parish Church was visited. Remains of early British trackways, sighting ponds, and paved causeways were inspected. They illustrated a lan-tern lecture, which Mr. Alfred Watkins gave later, the subject of which was "Early Brit-ish trackways, moats, mounds, camps, and sites."

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It was necessary to clear the mind of present ideas of roads from town to town, or with enclosed hedges, also of any assumption that orderly road planning was introduced by the Romans.

Presume a primitive people. with few or no enclosures, wanting a few necessities (as salt, flint flakes, and, later on, metals), only to be had from a distance. The shortest way to such a distant point was a straight line, the human way of attaining a straight line is by sighting, and accordingly all these early trackways were straight, and laid out by a sighting method.

Outline of Conclusions.

Such a sighting line (or ley) would be useless unless some further marking points on the lower ground between were made. Therefore secondary sighting points were made, easily to be seen by the ordinary user, standing at the preceding sighting point, all being planned on one straight line. These secondary, and artificial, sighting points still remain in many cases, either as originally made, or modified to other users, and a large number were marked on maps, and were the basis of the lecture.

They were constructed either of earth, water or stone, trees being also planted on the line. Sacred wells were sometimes terminals in the line, and sometimes included as secondary points. Between the sighting points the trackway ran straight, except in cas-es of physical impossibility, but did not of necessity go as far as the primary hill tops.

In time, homesteads clustered round the sighting points, especially the ponds. The moats and tumps were often adopted in after ages as sites for defensive houses or cas-tles of wealthy owners. Hundreds of place names gave support to these propositions.

In a Straight Line.

Taking all the earthworks mentioned, add to them all ancient churches, all moats and ponds, all castles (even castle farms), all wayside crosses, all crossroads or junctions which bear a place name, all ancient stones bearing a name, all traditional trees (such as gospel oaks) marked on maps, and all legendary wells. Make a small ring round each on a map. Stick a steel pin on the site of an undoubted sighting point, place a straight edge against it, and move it round until several (not less than four) of the ob-jects named and marked come exactly in line.

They would then find on that line fragments here and there of ancient roads and foot-paths, also small bits of modern roads conforming to it. Extend the line into adjoining maps, and they would find new sighting points on it, and it would usually terminate at

both ends in a natural hill or mountain peak, or sometimes (in the later examples) in a legendary well or other object.

The sighting line was called the “ley” or “lay.” Numbers of farms and places on sighting lines bore this first name, viz., the Ley Farms, Weobley, Stoke Edith, and many other places. Wyaston Leys, Monmouth, Tumpey Ley and Red Lay, near Letton, and another in Cusop parish.

Cleverly Planned.

There were cleverly planned high level mountain tracks which, although on an average sighting line (they could not, being on the side of a mountain ridge, keep straight) but took a serpentine course, in round the cwms, and out round the headlands. But viewed edgewise they were a straight line, as keeping a uniform level or slope. Such were found high on the Malvern ridge, the road (on three leys) through Oldcastle to Blaen Olchon, the lovely Bicknor Walks near Symonds Yat, the Precipice Walk near Dolgelly.

He found various stages of evolution of the tump, the small tump at a road junction for the local road construction, examples of which were to be found at Cross in Hand, Belmont, Hungerston, Shelwick old Turnpike, near Bowley Town (called the Stocks). With most of these the pond from which the earth was dug adjoined.

The sighting cuttings were also used in passing over banks in lower ground. Cullis was one of the names for such an earth cutting, as Portcullis between Withington and Preston Wynne, and High Cullis above Gatley Park, recently visited by the Club.

There was a very neat example of such a cutting at Hungerstone, near Allensmore, where there was a tump at a cross road in the hamlet, and the cutting in the bank allowed the “ley” to be sighted on to a pond on its way to the next tump, the one close to the church at Thuxton. The two fine gaps near Flansford (Goodrich) and Marstow, both with bridges over a bank, were also ancient sighting cuttings.

The word hunger (a common place name element) indicated cutting through a bank, not the bank itself, as now surmised. There were cuttings at most fords, which served as sighting points.

Proceeding, Mr. Watkins said that mark stones were used to mark the way. They were of all sizes, from the Whetstone on Hargest Ridge to a small stone not much larger than a football. He knew of three lying fallen on leys, namely on the wall at the south gate of Madley Churchyard, near the inn at Bush Bank (cross road from Weobley), and one used as a bridge over a ditch near the Field Farm on the Litley-Carrots path.

In studying such crosses, he was puzzled to find several (as at Vowchurch, Hentland, Capel-y-fin) with ancient rough unworked stones as a base. He was now certain that

those bases are the original stones marking a ley. Other stones on leys were:—White Stone, Withington (with original stone at the base of an inverted fragment of its successor—a wayside cross); Queen Stone, Huntsham, at Credenhill cross-roads, and at the foot of Froom’s Hill, and on the road near Turnastone Church.

Hereford Trackways.

There were sighting tumps at Hogg’s Mount (Castle Green), Mouse Castle (also marked at Scots Hole), Gallows Tump (Belmont Road), Holmer Golf Links, Holmer Lane (top of old brick field), and an important one, Merryhill (in Haywood Forest), now marked as Beachwood. There also had been (now demolished) sighting tumps or points at Castle Hill, Palace Courtyard, Overbury (Aylestone Hill), The Knowle, Tupsley and the remains of one for the Castle ferry was on the line of earthwork bounding the Bishop’s Meadow.

He had found trackways through the sites of each of the ancient churches. St. John’s Street extended passed exactly through the chancel of the chapel of the Knight of St. John of Jerusalem at Widemarsh; Barrol Street through the site of St. Guthlac’s.

Sites of Ancient Churches.

After dealing with certain ancient camps, Mr. Watkins said that churches—if ancient—seemed to be invariably on (not merely alongside) a ley, and in many cases were at the crossing of two leys, thus appropriating the sighting point to a new use. A ley often passed through a tump adjacent to the church, and a cross ley through both church and tump. In other cases a mark stone site became the churchyard cross, and a cross ley came through both church and cross. In many cases one of the leys went through the tower only, and it was possible that tower and steeple were built to be used as sighting points, although on the other hand a large church did in fact block the road. In almost every old town or village would be found examples of a church built on and blocking an ancient road, although new roads (as at Weobley) were often made on one or both sides. Broad Street, Hereford, blocked by All Saints, Offa Street (a striking example) with St. Peter’s Tower dead on one end, and the Cathedral Tower dead on the other end.

Traders’ Roads.

Salt was an early necessity, and ‘Doomsday Book’ records Herefordshire Manors owning salt pans at ‘Wick,’ namely Droitwich. The salt ley for Hereford came from Droitwich through the White House, Suckley, Whitwick Manor, Whitestone, Withington (site of present chapel), White House, Tupsley, Hogg’s Mount, Hereford, and on to its terminal on Money Farthing Hill through Whitfield mansion. Another salt ley passes through Henwick and Rushwick (Worcester), over the Storridge pass through Whitman’s Wood, and ultimately gets to White Castle (Mon.), passing over the White Rocks at Garway. Similar leys (or their branch leys) pass through such

places as Saltmarshe Castle, Whitewell House, the two White Crosses, Whitcliffe, Whiteway Head. It is plain what the 'white' man carried, and a knowledge of the ancient pottery in the Kiln Ground Wood at Whitney enables me to show the meaning of the numerous red banks, barns, and houses. A ley through this pottery is sighted on Newchurch Hill and passes through Redborough, Red Lay (a cottage on main road this side of Letton); the ley is then dead on two miles of the present high road as far as the Portway, and passing through the Home Farm, Garnons (where the ancient road exists), it ultimately reaches the Little Red House, the old Tannery House at The Friars, Hereford; the ley goes on through Woolhope Church, but the small local potter had come to his limit and the reds cease on this road. What the 'black' man carried is indicated by the name still given to the smith who works in iron."

Tony Wedd was just as excited on his first ley hunt; Philip Heselton writes:

Another strand of Tony's interest was that of the countryside. He was born on the portals of the Glastonbury Zodiac and when young went for walks around the "Girt Dog of Langport". While in Canada during the war, he was fortunate enough to meet the discoverer of the Zodiac, Katherine Maltwood, at her home in British Columbia. It was in 1947, however, that he first read Watkins' *The Old Straight Track*. He was living in Hampstead at the time and, fresh from reading the book, he took a walk across Parliament Hill to Highgate Ponds.

"Turning there towards Ken Wood, and climbing up the slope, I spotted a solitary Scots pine tree among the beeches. 'A mark!' I cried ecstatically. It stood a clear 10ft. above the other trees, like a flag on top of a fortress, its mushroom structure always pressing for the extra light due to its extra height."

"It often seems to me that the lay of the land itself reveals the angle from which a mark is meant to be approached. So, as I stood there on Hampstead Heath, I felt that it was just from that point of view that the single surviving *pinus sylvestris* was intended to be seen. With what delight, therefore, on scanning the surrounding heath did I spot, barely 50 yards to my left - the tumulus. There is only the one, topped by *pinus sylvestris* and encircled by a crown of thorns."

Returning home to plot the line on the map, he found that it passed straight through Westminster Abbey, the site of which was originally known as Thorney Island - from a conspicuous mark - a hallowed clump of hawthorn. Even at that stage, Tony put forward a theory that the ley was marked with hawthorns on the lower ground, pines on the higher ground, and that the double planting around the tumulus was to mark the changeover.

The first moot (though not known by that name) was also at Risbury in 1971: Hereford meeting and picnic at Risbury Camp (Paul Screeton)

Not since 1939 had ley hunters gathered in force for an outdoors get-together, and the

Risbury Camp picnic on July 3rd was a worthy successor to the Straight Track Club meetings of pre-war days, with its happy band of fellow researchers enjoying sunshine, the land and one another's company. Allen Watkins, the 82-year-old son of Alfred Watkins who rediscovered the leys, was senior statesman, and the youngest was nine-weeks-old Adam Albion.

Allen Watkins gave a half-hour talk in the Woolhope Club Room at the City Library, unfortunately interrupted half way through by a passing carnival parade. The room was well known to the late Alfred Watkins, who was a member of the Woolhope Club, and the rediscovery of leys was presented to them in the form of a lecture. I felt his presence with us in the room.

After much wandering in search of the picnic location, everyone got down to lying in the sun below Risbury Camp, on the first ley to be plotted by Alfred Watkins. Highlights of the day were the news that Allen Watkins' biography of his father is to be published, attempting to dowse under instruction from Andrew Kerr, organiser of Glastonbury Fair, and being interviewed, with John Michell, for a 45-minute Harlech TV programme on the new approach to archaeology.

My first memorable trip was in 1962:

Ley Hunter's Club and Pendragon Society trip to Avebury.

Philip Heselton and I travelled by train to Winchester, where we met the coach which had been organised by the Pendragon Society, a group interested in the legends of King Arthur. Tony Wedd was also present on this trip. He had postulated the link between leys and UFOs and thus was to bring the subject into the public eye once again, with the idea of energy currents connected with them (which had come up in the time of Watkins, but had been largely forgotten).

We travelled on to Avebury, where we visited the site museum and then viewed the circles and Tony noticed many skyline clumps of trees visible from the bank. He had noticed this in Kent and published the details in his booklet *Skyways and Landmarks*, in which he had brought forward the theory that the ley points marked magnetic currents. He felt these were the same currents that had produced the orthotonic alignments of Aime Michel, who had found alignments of UFO sightings during a particular flap in France in 1954.

On this trip we had the rare privilege of climbing to the top of Silbury Hill, the largest man-made mound in Europe, and standing where Charles II had stood with Stukeley and noticed the "multitude of tiny Spiders". We did not see any on this trip, but admired the view of the prehistoric landscape. Although we did not realise it at the time, we were also standing where a large hole was to appear much later, probably subsidence caused by previous passages cut into the mound, so we could have all suddenly found ourselves inside the hill! Luckily that did not happen.

We also visited West Kennet Long Barrow, and I remember feeling that it was powerful and did not seem to have the atmosphere of a tomb, but rather of a place of worship. Tony talked of his ideas, and mentioned a number of anachronistic artefacts that had been found, such as what seemed to be a battery in an ancient shipwreck which would have been capable of plating metal; also a perfect steel cube and a gold bracelet, both of which had been found inside lumps of coal.

Shortly after this trip I entered a "Roving Reporter" competition in "Tuesday Rendezvous", which was rather like an ITV version of "Blue Peter". The brief was to write a report on some recent event, and I chose the trip to Avebury. I was rather staggered that I was one of the two winners, and thus on August 14th was invited to the studio to be interviewed by Hugh Moran, a journalist on the *Daily Mail* who was also one of the team for the programme.

The circle that never was

The *Daily Mirror* of August 7th, 1996 reported that a new stone circle, partly funded by lottery funding, was to be built on a hilltop by a cycle route in Cumbria. It was at a point where three counties meet (Cumbria, Northumberland and Durham) so could be



ON THE SPOT: Mirrorman Mulchrone with cyclists yesterday

a significant point and a case of sub-conscious siting, but unfortunately it seems that it was never actually built. The online list of trip points has the grid reference of the point, but it is absent from the list of modern stone circles on the *Modern Antiquarian* site and Carlisle Tourist Information Centre know nothing about it. It is visible in the distance from the road in Google Earth, but without any sign of stones.

Wondering lonely in cloud cuckoo land.

by Patrick Mulchrone

On the site earmarked for a stone circle with a sky view, Jenny Barnett wondered yesterday if £80,000 in lottery cash couldn't be better spent. "It'll be a nice place to have your butties,"

she admitted. Her pal Jean Bulcock thought a building with a full roof might be more practical.

The two cyclists agreed that shelters would be welcome in villages along coast-to-coast routes, where walkers could use them too. But the teachers from Carlisle were

on that spot in Wordsworth country hailed as a "suitable place for contemplation and peace under a clear sky". An American sculptor is to erect a ring of stones in this cloud cuckoo land. Organisers of the £151,500 project (half the cost coming from lottery funds) say that from this Cumbrian summit on the edge of Northumberland and Durham you can see where you've been and where you're going.

We'll have to take their word for it. There's some nice dry stone walling all right, fringed with rusty barbed wire. And there are eco-sensitive green "no tipping" signs with a garish "please" stuck on as an afterthought. But in the mist you couldn't see the next hill, let alone the next county.

FILMS ON YOUTUBE

<http://www.spacevoice.fsnet.co.uk/videos>

The Leys of Berkhamsted Castle, and London's Camelot. An earth mysteries field trip in 1995, to Berkhamsted Castle, Hertfordshire and surrounding area, and subsequent discovery of leys skirting its edge, one of which goes to Camlet Moat, Enfield, which is known as London's Camelot. **Mysterious Guildford.** A field trip in 1992 covering ghosts and earth mysteries in Guildford. **A Ley through Kingston.** An earth mysteries field trip in 1993 following a ley through Kingston, Surrey. **The Norfolk Network.** Earth mysteries research in 1992 in Norfolk, indicating an interesting network of leys there, and including a crop circle which appeared there in that year. **Where the Martians Landed.** A visit to Horsell Common, where H.G. Wells set the landing of the Martians in *War of the Worlds*, and leys in the vicinity, and finally a UFO sighting at nearby Newlands Corner, Guildford with seeming Mars connections. **Jimmy Goddard on Earth Mysteries.** Earth mysteries research in Surrey in the 1980s. **Avalon and Ebony** A holiday ley hunt in the two very similar areas of the Isle of Avalon at Glastonbury and the Isle of Ebony near Tenterden in Kent. **Northamptonshire Creations** An earth mysteries field trip with the Travel and Earth Mysteries Society in 2000 **The Medway Megaliths and the E-line** is a new film made earlier this year, involving chambered tombs in Kent. **The Silchester Ley** Following a ley found by Alfred Watkins to the Roman city site. **A Walk on St. Ann's Hill** History, leys and energies at St. Ann's Hill, Chertsey, Surrey.

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THE HIDDEN UNITY and BEGINNINGS

The Hidden Unity looks at the strange phenomenon of subconscious siting of ley points, and notes that places of worship, of all religions and all ages, tend to predominate on leys. The environmental and philosophical implications of this are discussed, and the apparent necessity of worship but irrelevance of doctrine. Two ley centres are given as examples, and investigated in depth - the Shah Jehan Mosque in Woking and the Guru Nanak Sikh Temple, Scunthorpe. There is an appendix by Eileen Grimshaw on the significance of the Pagan religion to this study. Illustrated with photographs, maps and line drawings. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

Beginnings is about a series of potentially useful discoveries, mainly made by Jimmy Goddard over a period of about twenty years, but having some overlap with discoveries made by others. For various reasons, the investigations are all in their early stages, and some have not been continued. They include earth energy detection, natural antigravity, subconscious siting, ley width, and the solar transition effect. There is also a chapter on cognitive dissonance - a psychological factor which seems to have been at the root of all bigotry - scientific, religious and other - down the ages. The booklet is concluded with an account of the discovery of leys by Alfred Watkins. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

EARTH PEOPLE, SPACE PEOPLE

In 1961, Tony Wedd produced a manuscript *Earth Men, Space Men*, detailing many claims of extraterrestrial contact. It was never published, and I had thought it was lost, though it has recently been located - Tony had given it to Timothy Good. To try to make up for the loss in a much more modest size, this booklet was prepared. As well as giving details of some of the more prominent contact claims, there are articles on the history of the STAR Fellowship and some of its personalities, evidence for life in the Solar System and investigation into extraterrestrial language.

£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.

THE LEGACY OF TONY WEDD

This CD-ROM is an electronic form of the travelling exhibition Tony planned, using his voice, writing, photographs and drawings to illustrate his research and findings in the fields of flying saucers, landscape energies and lost technology.

£12 from the Touchstone address. Please make cheques payable to J. Goddard.

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